UNITED STATES ARMY CHAPLAIN'S CENTER AND SCHOOL

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CONTENTS

PREFACE.....ii
MAIN BODY..... 3
SUMMARY.....12
BIBLIOGRAPHY.....13

PREFACE

Having spent all my professional life in a male dominated society, more specifically the Episcopal Church and the US Army, I feel I can and must respond positively to raising the level of consciousness of the American male. The growing awareness of what it means to be a male in the 1970's, and beyond, is prompted by the positive consciousness raising on the part of women, and necessitated by a growing sense of 'disorder' on the part of the male himself.

This paper grows out of a larger project which is slowly maturing toward book form on the subject of male intimacy and the pathology of intimacy-avoidance. It is an attempt to relate the subjects of male consciousness and ministry. To explore the varied implications in even this limited space will, I hope, provide stimulus for further work and communication in this field.

Although direct quotations are duly noted, I am in great debt to Abraham Maslow and Fritz Perls in company with Carl Rogers. Should their wisdom and compassion be in evidence without footnotes it is to their invading credit.

In speaking of the newly emerging male image, Myron Brenton says:

> "...it is the ultimate masculine challenge. It's the ultimate challenge because it does away with stereotypes, guidelines, and life plans. It simply requires a man to be more fully human, more fully responsive, and more fully functioning that he has ever before allowed himself to be. This is the freedom that equality of the sexes offers him.
>
> "If he's afraid to take this freedom, the American male will wind up enslaving himself all the more. If he grasps it, he may at last come to see that he's not really as fragile as his patriarchal concepts have made him out to be."[1]

Here in broad brush strokes, we have the challenge laid out. In zeroing in on the dynamics of confronting the challenge we could well begin at any of several levels. In analyzing my own professional work, I find it most profitable to begin with the concept and development of the dynamic of intimacy in order to confront the challenge most meaningfully.

Intimacy has become a basterdized word, but a word that is worth rediscovering. Webster defines intimacy as:

> INTIMACY: a. intrinsic, essential b. belonging to or characterizing one's deepest nature. 2. marked by a very close association, contact or familiarity. 3. a. marked by a warm friendship developing through long association b. suggesting informal warmth or privacy 4. of a very personal or private nature.[2]

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[1] Myron Brenton, The American Male (Greenwich, Conn.: Fawcett Publications, Inc. A Fawcett Premier Book, 1966), p.208.

[2] Webster's New World Dictionary of the American Language (1966), s.v. Intimacy.

The rediscovery of the term, intimacy, is not only possible it is highly profitable in relationship building as aptly demonstrated by Howard and Charlotte Clinebell in their book, The Intimate Marriage.[3] As they guide their readers toward making a good marriage better, they deal with: a. emotional intimacy; b. intellectual intimacy; c. aesthetic intimacy; d. creative intimacy; e. recreational intimacy; f. work intimacy; g. crisis intimacy; h. commitment intimacy; i. spiritual intimacy; j. communication intimacy.

Having broadly defined intimacy, and having seen that it can be a viable dynamic in relationship building as expressed by the Clinebells, it is now necessary to look at the American male and his relationship to intimacy.

The area of intimacy is not a comfortable one for the average American male. His emotional training and development have not prepared him for in depth intimate living. Not only has he not received intimacy training and development, he has been trained to avoid intimacy. Intimacy-avoidance has been integrated into the whole emotional and social development of the average American male.

The macrocosmic demand for intimacy is summed up by Marshall McLehum when he reminds us: "In the electric age we all wear mankind as our skin."[4]

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[3]Howard J. Clinebell and Charlotte H. Clinebell, The Intimate Marriage (New York: Harper & Row), 1970.

[4]Marshall McLuhan, Understanding Media: The Extensions of Man (New York: New American Library: A Signet Book, 1964), p.56.

Jane Howard moves the emphasis to the microcosmic when she says of a group of men in an executive seminar:

> " 'You guys...probably spend more time together than you do with your wives, but you don't really know each other. You aren't really friends, are you?'...These men are very lonely. They've been taught that any sign of weakness is despicable. For them, even a small revelation is cathartic. They're men who have nobody to talk to, no peers - even their wives usually just function as hostesses."[5]

Abraham Maslow focused in even more sharply on the microcosmic situation when he observed: "There are all sorts of games cooked up to cover the truth, but the truth is that the average American citizen does not have a real friend in the world."[6]

This aloneness and isolation that is created by intimacy-avoidance creates not only personal but social crisis as well.

> "Most recently a substantial part of the population has exhibited the response of atonie, or apathy and lack of resonance with reality. Such 'tuned out' persons are likely to have an inadequate sense of self, a dim view of the future and faulted masculinity and femininity."[7]

It becomes apparent that intimacy-avoidance creates entropy in, or dysfunction of, the social microcosm. With the departure from the primary relationships of the extended family and the 'village', the adverse effects of intimacy-avoidance have become

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[5]Jane Howard, Please Touch (New York:McGraw-Hill, 1970), p. 178.

[6]Abraham H. Maslow, The Farther Reaches of Human Nature (New York: The Viking Press, 1971), p. 229

[7]Charles Winick, The New People: Desexualization in American Life(New York: Pegasus Press, 1968), p. 340.

pathological in personal and social involvement. Eric Berne noting the destructiveness in intimacy-avoidance, outlines his view of the intimate relationship:

> "Beyond games lies the other limiting case of what can take place between people, which is called intimacy. Bilateral intimacy is defined as a candid, game free relationship with mutual free giving and receiving and without exploitation. Intimacy can be one-sided, since one party may be candid and freely giving, while the other may be devious and exploitative."[8]

Maslow gives us the starting point to begin the process for the rediscovery of intimacy. "To make friends with some portion of the outside world, it is well to make friends with that part of it which is within yourself."[9] The process which I have chosen to call self-intimacy is that process whereby the individual grows beyond simple self knowing. Fritz Perls' Gestalt Therapy expresses fully this whole process. He sums up his direction and objective in the following way:

> "Awareness is the basic objective; awareness of our basic needs, not self-awareness. Self-awareness leads to meditation and hypochondriasis. There's always the question of what is the person in touch with. If you're only in touch with yourself, you miss the world. If you're only in touch with the world, you miss yourself so that 'ecological unity' cannot be established."[10]

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[8]Eric Berne, What Do You Say After You Say Hello (New York: Grove Press, Inc., 1972), p.25.

[9]Maslow, p. 162

[10]James L. Walker, Body and Soul: Gestalt Therapy and Religious Experience (Nashville: Abingdon Press, 1971), p.184.

Awareness, then, is seen as the continuum's pole opposite atonie. Self-intimacy is part of that dynamic which enables a person to move from atonie to awareness.

The need for the freedom that self-intimacy can create in extended awareness is known widely and attempts to meet this need comes from many areas. The following is one such admission of need and a romantic attempt to meet it.

> "But we Americans, especially those in the city, lead a potentially deadly life. We are trapped by sky-scrapers and rush-hour traffic; our exhaustion is lulled by the television, our bones and brains are often soothed in martinis and beer. No matter who we are or where we are, the responsibilities we have to our friends, families, and employers are often intolerable. But a motorcycle can change the conduct and quality of our lives because it is indeed a machine that can harness man's spirit. On a motor-cycle, riding the road, hugging the wind, man can discover the joy of solitude, the rebirth of independence, the satisfaction of self-respect."[11]

The struggle for self-intimacy cannot be discussed in isolation nor can we be content with romantic approaches such as the one cited above. Maslow's awareness of the self's ability to delude itself lines out for us the inward struggle that comes out of relationship. "The antagonism between the sexes is largely a projection of the unconscious struggle within the person, between his or her masculine and feminine components. To make peace between the sexes, make peace within the person."[12]

It is not possible to go into great detail, within the confines of this research paper, regarding Jung's concepts of

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[11] Lee Gutkind, Bike Fever (New York: Avon Press, 1973), p. 252.

[12] Maslow, p. 161

masculinity and feminity which he sees as dynamics in all persons. Maslow has summerized Jung's basic concept in the quotation cited above. Maslow's process of relating Jung's concepts to pathology deserves greater investigation. For Maslow, the process of self-intimacy removes the false dichotomies that exist, not only within the self, but within relationships. The following is Maslow's summary:

> "My psychologist's way of saying the same thing is 'dichotomizing means pathologizing; and pathologizing means dichotomizing.' The man who thinks you can be either a man, all man, or a woman, and nothing but a women, is doomed to struggle with himself, and to eternal estrangement from women. To the extent that he learns the facts of psychological 'bisexuality', and becomes aware of the arbitrariness of either/or definitions and the pathogenic nature of the process of dichotomizing, and to the the degree that he discovers that differences can fuse and be structured with each other, and need not be exclusive and mutually antagonistic, to that extent will he be a more integrated person, able to accept and enjoy the 'feminine' within himself...If he can make peace with the female inside he can make peace with the females outside, understand them better, be less ambivalent about them, and even admire them more as he realizes how superior their femaleness is to his own much weaker version. You can certainly communicate better with a friend who is appreciated and understood than you can with a feared resented, and mysterious enemy."[13]

Brenton picks up this thrust and offers this challenge:

> "But why make one's life roles in American society and either-or propositin? Why not tap all our societal and temperamental resources to create an atmosphere in which all kinds of ways are possible and in which self-fulfillment becomes more than a pretty word."[14]

Brenton's final challenge: "Humanistic values have no sex."[15]

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[13]Maslow, 161-162. [14]Brenton, p. 129. [15]Brenton, p. 202.

Realizing the overview given of some of the blockages to self-intimacy has been just that, and in reality present only brief insights into the liberation of the American male, I would like at this point to draw some tentative projections and implications for ministry inherent in the above discussion.

The average US Army chaplain has been professionally trained in an all male, or nearly all male environment. Except for some 'parish activities' the bulk of his ministry is to men. The sheer weight of the traditional military posture demands that males conform to traditional sex roles and the ethic which flows from that posture. There have been attempts in recent years to break out of this mold, not just on the part of chaplains but by many others. The 'airborne ranger' image is no longer demanded but its image is not greatly dimmed. The following quotation can be easily translated to the military scene.

> "Male victims of sex-role typing are unable to be fully feeling individuals. They are crippled in their expression of needs for nurturance, love and dependency. In order to be 'males', they must disguise any emergent sensitivity and spend each day killing off their competitors in society's economic jungle."[16]

The demands of our society, filled with men and women who are dysfunctional and express atonie, require that chaplains be men

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[16]Barbara Wainrid, "Beyond Women's Lib", Journal of Humanistic Psychology 14:3 (Summer 1974): p. 35.

who "...must step out of the traditional, stilted roles society has given them and into something personal, human and loving."[17]

It is not that chaplains do not recognize this need, it is that this breakdown of sex roles and stereotypes has been done in a negative way with negative results as characterized by Chaplain Stainglass and the Padre of M.A.S.H. It is not only beneficial but absolutly necessary that military chaplains rediscover the positive challenges of ministry inherent in the freedom of male liberation from sex role typing and the discovery of the awareness of intimacy. The backdrop to it all is noted in the following quotation:

> "When our children are born, they are beautifully spontaneous, creative, responsive, human beings - truly whole grain flour. But with great care, we remove all their natural nutrients by subjecting them to our educational systems in preparation for a mechanized, vacuous existence in our society. Occasionally, administrators of schools and industry become concerned with the quality of their product and they hire 'experts' in human relations, psychotherapy, etc., to assure that the slices of white bread are enriched - artifically, of course. But we are all contributors to a system which destroys individuality and authenticity. We must not deny our anger. Rather, we must be a society in which we can be 'less male, less female, and more human."[18]

The call to be fully human is a call to liberation not only for the average American male but for all persons. The military chaplain in this day of crisis history, both individual and corporate, cannot expend energy maintaining the traditional male sex role and the ethic it supports - to do so gives to entropy and dysfunction the victory.

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[17]"Men's Conference", Oberlin Alumni Magazine 70:1 p. 10.

[18]Wainrid, p. 38.

Marc Feigen Fasteau sums up what this new direction appears to be. It can be readily translated to ministry by any chaplain who is able to become AWARE - to be intimate and to be especially intimate with his own humanness. It is with this posture that ministry becomes real.

> "We need temperaments able to work patiently and creatively with what now exists, taking advantage of opportunities more, trying to force them less - personalities not too proud for maintenance and rehabilitation functions, for as the social engineering efforts and psychotherapeutic fads of the 1960's demonstrated, quick fixes slapped onto complex systems do not work, and solutions are never permanent. And most of all, we require a conception of human purpose which accepts both the limitations and opportunities of our emotional and physical interdependence, which values the uniqueness of each individual but understands that it is given shape and meaning only through 'our participation in a larger entity.'
>
> "Men who have given themselves over to the masculine ethic of competitive individualism cannot strike this balance, for they lack its internal counterpart. To resolve, however temporarily, the opposing forces in society, to release the energy bound in opposing positions and make it fruitful, one must be able to accept and integrate this corresponding opposites in oneself."[19]

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[19]Marc Feigen Fasteau, The Male Machine (New York: McGraw Hill, 1974), p. 208.

SUMMARY

The Army Chaplain is first a human; second a man or women; and third a chaplain with all that that entails. The male chaplain, in order to minister with effectiveness to men, must be comfortable with the awareness of his own humanness and his own maleness. To do less is to void part or all of his authenticity. Too often in the past a false sense of humanness and a false sense of maleness has caused the chaplain to impose this loss of authenticity on others. The thrust of contemporary theology, which has not been an obvious part of this paper, is consistent, on the whole, with the thrust toward an authentic view of humanness in the social sciences.

The chaplain who fails to consider the raising of male consciousness will not only be less able to excercise his prophetic ministry but will also fail to affirm the humanness of those to whom he shares the pastoral care of his Incarnate Lord.

This paper has been an attempt to deal with the continuing questions of intimacy, awareness, and human relationships. All these are the stuff of ministry.

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